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grotto with steps was formed. Although the present walls are chiefly of the Crusader period, the author concludes, from indications in the general plan and trace of earlier remains, that there once stood here a Syrian church of the fifth or sixth century, similar to those described by M. de Vogue in *La Syrie centrale*. It is proposed to rebuild this church.

Two interesting appendices are added. Appendix I is on five ornamental capitals found in Nazareth. They are considered to belong to the twelfth century—between 1160 and 1180. The really excellent pictures of these capitals greatly elucidate the description. Appendix II is an account of a mosaic with a Hebrew inscription found at the ruined church of St. Annie at *Seffureyeh*, the ancient Sepphoris. A valuable communication from M. Clermont Ganneau upon the inscription concludes the volume.

The book is clearly written and, except for the practical absence of any binding, is excellently gotten up. The illustrations, of which there are nearly a hundred, are as good as can be desired.

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ASPECTS OF PAULINE THOUGHT

A recent treatise of Dr. Alexander's¹ is a welcome contribution to the study of Pauline ethics. Paul's letters have often been studied as historical and theological documents, but the distinctively ethical side of his work had been neglected in literature. Alexander aims to correct this defect. He would not deny the strong theological, and sometimes polemical, coloring of the epistles, still he holds that no one can read them without feeling that the author was more interested in men than in thoughts and more concerned about character than creed. Edward Caird's remark is cited with approval: "It would be truer to say that the ethical principles of St. Paul begot the theological than that the theological begot the ethical."

This introduction leads us to expect a fresh and stimulating treatment based upon a study of the apostle in action; what we get, however, is an exposition of ethical precepts deduced from an interpretation of the Pauline theology. In its plan the work follows conventional lines. The first part treats of "Sources and Postulates." Paul's Hebrew ancestry, his acquaintance with stoicism, and his personality are found

¹ *The Ethics of St. Paul*. By Archibald B. D. Alexander. Glasgow: Maclehose; New York: Macmillan, 1910. xxiv+377 pages. \$2.

to be the chief factors combined in his thinking to determine his pre-suppositions regarding man's moral nature. Part Second discusses "Ideals and Principles." The three main elements in Paul's ideal are holiness, Christlikeness, and brotherhood; the power enabling believers to realize the ideal is "Christ in us"; the motive of the new life, the highest good which it presents as an inducement to move the will, is the love of God. Paul inculcates the "classical virtues" of wisdom, fortitude, temperance, and justice; the "amiable virtues" of humility, meekness, and forgiveness; and the "theological virtues" of faith, hope, and charity. He also holds to the idea of progressiveness in the new life. Part Third expounds the specific "Duties and Spheres" connected with the Christian ideal of life—duties in relation to self, to others, to the family, to the state, and to God.

Such study certainly has its value. It shows, as the author intended it should, that Paul's ethical precepts are not simply tacked on to, but flow as a natural sequence from, his dogmatic principles, that morality is absolutely vital to his religion, and that he ever seeks to bring the dynamic of the gospel to bear on practical life (p. vi). But it does not show to what extent the demands of practical life controlled Paul's interpretation of the gospel's dynamic, which is, after all, a rather important question. Can we say that we really understand the ethics of Paul when we have elaborated, along the lines of ethical speculation, certain precepts that are to be found directly stated or implied in his writings? To be sure, we are told that he is "the grandest exemplar of his own ethic" (p. 351), but even this phase of the subject is given only a six-line paragraph. What we wish to see is not only that his conduct exemplified his ethical precepts but to what extent the ethical element determined his whole course of life. Some outstanding phases of his life and thought in connection with which this question arises, for example, in his controversy with the legalists and his thought of eschatology, have perhaps little significance for modern ethics but they are vital matters with Paul. Of these we hear practically nothing in the present treatise.

SHIRLEY JACKSON CASE

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Professor von Dobschütz' Commentary² on Thessalonians is a welcome addition to the resources of New Testament study. While Dr. Milligan's excellent English work anticipated it by a year, and, by its special emphasis upon the newer lexicography, made for itself a peculiar and permanent place in the literature of Thessalonians, there is always room for a work so judicial, thoroughgoing, and acute as this of Professor von Dobschütz. Three years ago one looked in vain for a really adequate treatment of Thessalonians; now no book of the New Testament is better equipped with aids to its study.

The authenticity of II Thessalonians is fully discussed by von Dobschütz. Nowhere perhaps is his independent judicial temper better exhibited. Full justice is done the very real difficulties of the problem; but the conclusion is that its authenticity involves fewer historical improbabilities than does any other theory of its origin. I Thessalonians is referred to the autumn of A.D. 52, four or five months after Paul's arrival at Thessalonica. The second letter, understanding it to be genuine, followed within one or two months. Harnack's striking view that II Thessalonians was addressed by Paul to the Jewish congregation at Thessalonica has appeared since the publication of von Dobschütz' Commentary, and is not, of course, anticipated. Von Dobschütz' introduction is well proportioned and adequate. The commentary presents neither Greek nor German text, though both would have added hardly ten pages to the book. In this respect the Macmillan commentaries are certainly more convenient. The Greek is constantly cited, however, and the comment is broken into convenient units. An occasional excursus in smaller type deals compactly with some special problem. There are nearly twenty of these, besides numerous shorter notes. The literature is fully reflected, but is not allowed to encumber the comment, being less in evidence than in most German commentaries. The whole work exhibits the historical method of interpretation at its best.

The publishers have put it forth in a modified German type certainly preferable, for non-German readers, to the taxing, old-fashioned German text, but surely not superior to the historic and elegant Roman character which is, after all, as well adapted to German as to French, Italian, Spanish, and English.

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² *Die Thessalonicher Briefe*. Völlig neu bearbeitet von Ernst von Dobschütz. (Kritisch-exegetischer Kommentar über das Neue Testament, begründet von H. A. W. Meyer.) Göttingen: Vandenhoeck und Ruprecht, 1909. x+320 pages. M. 8.